

THE IMPORTANCE OF
CHRISTIAN EDUCATION;

A CHARGE,

DELIVERED TO

THE CONVENTION OF THE PROTESTANT EPISCOPAL CHURCH,

IN THE DIOCESE OF NORTH CAROLINA,

HELD AT WARRENTON, JUNE 1st, 1833,

BY THE

RIGHT REV'D LEVI SILLIMAN IVES.

FAYETTEVILLE:

PRINTED BY EDWARD J. HALE.

1833.

CHARGE.

MY BRETHREN OF THE CLERGY:

The importance of making CHRISTIAN EDUCATION an essential part of mental discipline in our primary and classical schools, and hence of placing these schools under the guardianship of the *Christian Church*, is a subject, which, although fitly presented in the form of a CHARGE to yourselves, I cannot but hope, may address itself with equal force to each of my Lay Brethren in this Convention and throughout this Diocese.

No apology nor explanation is needed, at the present moment, for introducing this subject to your notice, and for endeavoring to enlist in its behalf your cordial and united co-operation. The steps we have already taken, and have pledged ourselves to take, for the establishment of a school on the principle of *combining Christian with classical and other learning*, seems to give to my present purpose rather the character of an imperious duty. To the discharge of this duty then I shall proceed without further preface.

That the education of youth is of all others the most important instrument for good or evil to individuals and society, is a truth clear beyond question. Hence the two-fold duty results, of *supplying the means* of this education, and of supplying them *in a manner* to promote individual and social happiness. In this southern country, we are suffering under the evils that arise both from a want of schools, and from the defective character of the greater part of those which we possess. Under this latter evil, however, the United States generally are laboring; and it is increasing in weight and extent every day; and will continue so to increase till the *Religion of Christ* is made the *basis* of instruction in our seminaries of learning. For where this is not the case, education is conducted upon principles at war with our nature, our condition and our obligations; and hence cannot fail, in a greater or less degree, to be the instrument of evil to us in every light in which we may be viewed.

I shall discuss the subject, then, in reference to our nature as immortal beings; to our condition as fallen and social beings; and to our obligations as Christians and as Churchmen.

1. My first argument for making *Christian and secular instruction inseparable*, is drawn from a consideration of our present state, as being merely *relative and probationary*.

When we come into life we bring with us an imperishable nature, and enter immediately upon a scene of things most vitally connected with the improvement and happiness of that nature through every progressive stage of its endless being. In making provision then for the future, no portion of our existence can be left out of the account but with imminent hazard. The discipline of childhood, if conducted with proper forecast, must be conducted with reference to youth, to manhood, to hoary age, to endless immortality. In regard to these successive periods of the present life, we admit the disastrous consequences of early neglect. Indeed we cannot shut our eyes to these consequences. Hardly a day passes, which does not disclose to us, in the recklessness of youth, the viciousness of mature

life, or in the miseries of old age, the fatal absence of timely discipline. But if this neglect sends a curse after man in his earthly career, what can hinder that curse from following him into eternity? Here then is the origin of our errors in forming plans of education. We design and act, as if the whole of our existence were crowded into this narrow sphere;—forgetting that in our preparation for coming scenes, the present life is to be regarded only as the first link in an eternal and unbroken chain of being;—forgetting that now is the spring time of our immortality, the season mercifully granted us for sowing to the spirit, which, squandered or unimproved, will be sure to leave us when *the harvest is past and the summer ended*, amid the wretchedness of ceaseless want.

It would seem, then, that to act with becoming prudence, the parent, as he stands by the cradle of his offspring, should contemplate them as beings destined to undergo, for a short space, the trials of an earthly probation, and then to pass to the joys or sorrows of an eternal state, according as they may have been good or bad in the present life; and should, in view of such truth, use all possible diligence to subject them to that moral as well as mental training, indispensable to their comfort here and their happiness hereafter. To a failure in this reasonable duty, may be ascribed, much of that degrading spirit of worldliness,—that sordid thirst for gain,—that unmanly devotion to personal gratification,—that brutal indulgence of the animal appetites and passions,—which holds such an alarming ascendancy over our fallen nature, and seems to annihilate our claim to be considered reasonable and immortal beings.

I said in the outset of my remarks upon this point, that our present state is altogether *relative*. That every thing connected with man below has respect to another life; that nothing finds its ultimate end or final consequences short of eternity. It follows, therefore, that in all our plans and pursuits we should *seek first the kingdom of heaven*;—that the husbandman should aim chiefly for *an inheritance at God's right hand*;—the merchant, for *the pearl of great price*;—the professional man, for *that honor which cometh from God only*;—the man of letters, for *that knowledge which alone can make wise unto salvation*. If then these secular occupations are all to be *pursued* with constant reference and subserviency to the more exalted employments of a heavenly world, does it not appear *indispensable*, that our *education* for them should be accomplished in a manner to secure this important end? That while in a course of preparation for acting our part well on the present stage of being, we should likewise prepare to act it with reference to its interesting bearing upon the destinies of a higher world; and hence should be satisfied with nothing short of that course of moral discipline, which, leading to honor and usefulness here, will have its ultimate reward in the glory and blessedness of an eternal hereafter?

But how shall this end be attained, except as we give *Christian instruction* an eminent place in our common and classical schools? This, it may be said, should be left to the admonitions of the fire-side, or the lectures of the pulpit. Much, it is true, may in this way be accomplished; much, which, at present, is criminally neglected. But still, if man be immortal and accountable; if his immortality be dependent for its happiness or misery, its honour or shame, upon the present discipline of his passions and affections, what advantage shall he not seize upon, for *making his calling and election sure*! And if the acquisitions of this perishing state can jus-

tify the care and labour we so readily devote to their attainment, what can we safely withhold from that moral and religious culture which is to fit us for a state of supreme and unalterable felicity.

2. The importance, however, of making the *religion of the Saviour* enter largely into all our systems of education, will be more strikingly manifest, as we reflect *secondly*, upon our condition as *fallen beings*.

Man has not only to prepare for two states of existence, but also to provide against the evils of a two-fold nature. In preparing for his earthly state, he meets with little opposition, except from his animal nature, exhibited in dispositions to indolence and desires for sensual gratification. But in fitting himself for a heavenly state, he is called to encounter not only the carnal appetites and passions, but also the perverseness of the will and the debasement of the whole moral and intellectual faculties. Even the very passions which come in aid of our necessary worldly attainments, must be assiduously guarded against in our spiritual pursuits. Pride, ambition, the desire of gain, and thirst for knowledge, which help to subdue our natural indolence or love of ease, and awaken us to industry and self denying effort in human things, must all, in their turn be subdued and kept under the rein, if we would be successful in our pursuit of the things above.

How marked then with infatuation is the course, which would defer the discipline of the passions and the concerns of immortality to that period when these passions are all strongly enlisted on the side of the world, and these everlasting concerns are effectually debarred from the mind, by the multitude of temporal cares and pleasures which have already gained possession of its thoughts; or that would commit the religious education of the young to the brief instructions of one day in seven, while the remaining six are devoted to those objects calculated to induce forgetfulness of God, and to encourage a worldly spirit.

If it be madness, however, to defer this subjugation of the passions and this training of the heart to a late period, by what epithet shall we characterize that conduct which would entrust this great, this spiritual work to any other than *Christian means*. After the many and vain attempts in our day to make men *moral* without making them *Christians*, I need not multiply words to convince reasonable minds of the importance, in all our dealings with the inner man, of the application of *Gospel truth*,—some few instances indeed may be adduced where circumstances have presented such motives of self-interest as to ensure, even in the face of corrupt propensity, a long course of virtuous living. But whoever has observed how precarious is the foundation of such virtue, and how rare are the cases of its occurrence, will find little difficulty in admitting the force of the apostolic exclamation—"who is he that overcometh the world, but he that believeth that Jesus is the son God!" To the Gospel then, must we resort, and that early and diligently, if we would gain the mastery over a corrupt nature, and successfully pursue the objects of an immortal existence. But how does this comport with the practice of excluding from our schools Gospel instruction? What is to supply its place to our children in that most exposed and critical period of their lives,—the period of their education?

3. Our children, however, are not only destined to immortality and subjected to the evils of a fallen state, which call for the most assiduous Christian discipline, but they are also *social beings*, and must soon be prepared to act their part as *members of society*. But in what way this preparation

is to be effected, is a query which no parent, who loves his country, should leave for a moment unsolved.

That in communities of men, Christian principles are necessary to an elevated and permanent morality, will be forced upon the attention of any one who examines into the condition of society since the introduction of the Gospel, or into the comparative state of communities, enjoying different degrees of Gospel instruction. Infidel France furnishes a heart-rending picture of a people destitute of the controlling and sanctifying power of Christian faith; and who that contemplates the dark and terrifying shades of that picture, can, for a moment doubt the absolute necessity of *Christian principles and institutions* to the integrity, the moral healthfulness and general welfare of governments, as well as of smaller bodies of men.

But what is thus true of society in general, is especially so in regard to the kind of government, (if properly administered, the best and happiest in the world,) under which we live. In other governments, the want of morality among the people may in part be supplied by the power of the sovereign; but in a republic, where the sceptre moves at the voice of the multitude, nothing can prevent the most wide-wasting calamity, but the *moral sense* of the individuals of which the nation is composed. Virtue must keep pace with freedom, and be her continual guide, or a slavery far more to be dreaded than the scourge of despotism, will immediately ensue. Hence the pressing necessity of securing by every possible means, the virtue of our citizens. But strange as, at first thought, it may appear, the difficulty of doing this is in proportion to the extent of our national blessings and the freedom of our national institutions. For great blessings, among fallen beings, are little else than great temptations. Pride lifts us up as our treasures increase, while our corrupt hearts are apt to take advantage of the enlarged means of vicious indulgence. Besides, a sense of equal rights and of unrestrained, political liberty, tends on the one hand to beget a feeling of irresponsibility, and on the other a disposition to licentiousness, perilous to general good morals. The truth of this remark finds a too manifest illustration in the present aspect of our country. Painful as it may be to admit the fact, it stares upon us with a boldness too unblushing and too menacing to be covered even by the mantle of Christian charity, that our people, from the highest to the lowest, are fast losing sight of the magnitude and sacredness of their political trusts, in an eager and inglorious strife for personal emolument and sensual gratification. And where is the *remedy* for this alarming and rapidly extending evil? It must be soon found and applied, or this unchecked indulgence of selfish passion will prostrate our free institutions and reduce our commonwealth to a state of disgraceful and irremediable anarchy. Men in high places, must be made to feel the weight of their responsibility; to realize the fatal influence of a corrupt example; the disastrous consequences of legislating for office; the ultimate ruin to our country of a local, selfish, narrow minded policy; must be led to a determination like that once nobly expressed by a distinguished statesman at his entrance upon office—*first of all, to subdue and forget his own heart*. While every citizen of our republic must be taught to look not only to his own, but to his neighbor's welfare; must be armed with the panoply of *moral virtue* and *moral courage* against the assaults of corruption and the stratagems of intrigue. But the question returns, how is this change to be brought about? The current of popular sentiment, made to

set in an opposite direction? Not surely by a union of *Church and State*. The day that saw such an alliance I should deprecate as the most fatal to Religion. This needs not the strength of governments. Its ark is too sacred for the profane touch of secular power. But, while Religion in its legitimate exercise meddles not with the reins of government, its business is with the *hearts of the people!* How, then, shall they be secured to virtue and true patriotism? Every sober and well-judging mind will be quick to answer, by instilling into our youth the *principles of the Gospel of Christ*.^{*} That Gospel, which applies *the axe to the root of the tree*, exerts its renovating power upon the *heart*, the impure fountain of all moral evil; which, in opposition to worldliness on the one hand and malevolence on the other, demands with authority, that we *first lay up treasures in Heaven, become rich towards God*; that we *love one another, love our enemies, bless and curse not*; That in short, *we love the LORD our GOD with all our heart and with all our soul, and with all our mind, and our neighbour as ourselves*.

This divine Religion, inculcated upon the minds and hearts of our children, affords the only hope of happiness to our people, and of permanency to our institutions. But to be effectual, it must be inculcated with more extended and energetic efforts than have yet been put forth. The preaching of the Gospel, the establishment of Sunday Schools, and the enlarged privileges of parochial instruction, have done much for individuals and the community, but they have not yet reached the evil in question. The truth is, a large proportion of the individuals who give tone to the morals, and character to the laws of our country, are seldom or never under the influence of Christian instruction, either because they are deprived of it, or have no relish for its blessings. Now the only way, by which we can approach this class of our citizens, is through the medium of primary and classical schools. Let the Gospel of Jesus Christ be taught in these with the same strictness and care, which ensure the successful inculcation of human learning, and, if I mistake not, the most salutary change will be immediately wrought. The mind, then, however unwilling at first to receive these lessons of holiness, will be likely in time to discern their celestial beauty and excellence, and to submit joyfully to their demands. At least it will never be able to throw off entirely their subordinating influence; an influence, which, by any less direct and peremptory means, would hardly have been admitted.

^{*}[Since writing the above, I have been much gratified to find my views fully sustained on every point, by so respectable a name as that of the deservedly eminent Doctor Rush; a few extracts from whose Works will be given below.]

"I proceed in the next place, to inquire, what mode of education we shall adopt so as to secure to the state all the advantages that are to be derived from the proper instruction of youth; and here I beg leave to remark, that the only foundation for a useful education in a republic, is to be laid in religion. Without this there can be no virtue, and without virtue there can be no liberty, and liberty is the object and life of all republican governments."—*Dr. Rush's Essays, Moral, Literary and Philo.*

"A Christian, I say again, cannot fail of being a republican, for every precept of the Gospel inculcates those degrees of humility, self-denial, and brotherly kindness, which are directly opposed to the pride of monarchy and the pageantry of a court. A Christian cannot fail of being useful to the Republic, for his religion teacheth him, that no man "liveth to himself." And lastly, a Christian cannot fail of being wholly inoffensive, for his religion teacheth him, in all things to do to others what he would wish, in like circumstances, they should do to him."—*Ibidem*.

Against this, it has, I know, been urged, that to subject the youthful mind to a religious training, is to enslave it with prejudices, before it is sufficiently matured to resist them. Hence that such training should be deferred till the judgment becomes ripe and can assert its independence. To this I reply, that our object in the education of children, is to fit them for the duties and trials of life. For this reason they are made, without their choice, and often against their inclination, to submit to the discipline of schools, and to adopt certain principles in literature, in law, and in physics.* Now the principles of the Gospel, controlling the affections and the conduct, present, infidelity itself has been forced to admit, the best safeguards to the welfare of individuals and society. We go further, and insist that they are our *only* safeguards; that without the Gospel, there is no rule, in Christendom, of moral conduct; no security to social order; no pledge of existence to our institutions; that all the moral restraint, wherever it may exert itself, in this Christian land, comes directly or indirectly from the religion of the Son of God—Hence to give our children the liberty, by neglecting to instruct them, of disregarding this religion, would be, almost without a figure, to put a passport into their hands to universal transgression. What then is our duty? Or rather, what can excuse our neglect of duty so clear and so urgent as the early training of our children in the principles and duties of the Gospel? What, alas! can excuse the unbeliever for his insidious attempts to destroy the confidence of youth in a religious system thus of acknowledged pre-eminence, and to offer, in exchange, only the fearful alternative of *living without hope and without God in the world.*†

We call, then, upon parents to protect their children by the shield of christian education, against the assaults of unbelief;—to store their minds early with the precepts of Christ, to prevent them from being stored by the rudiments of Satan and the world; to imbue them with that noble *prejudice for Christ's religion*, which is a prejudice in favor of pure morality, good order, and whatever tends to fit man for his labors and sacrifices here, and to crown him with happiness and glory hereafter. Yes, we call upon parents to do this for the sake of their country, their children, and themselves; and we assure them that here is no degrading submission, no abridgment of rational liberty, no undue sacrifice of private judgment.

A religion, which publishes peace and good will to men, which forbids cruelty and oppression, and enjoins *whatsoever things are true, honest,*

* "But I beg leave to ask, why should we pursue a different plan of education with respect to religion, from that which we pursue in teaching the arts and sciences? Do we leave our youth to acquire systems of geography, philosophy, or politics, till they have arrived at an age in which they are capable of judging for themselves? We do not. I claim no more then for religion, than for the other sciences, and I add further, that if our youth are disposed after they are of age to think for themselves, a knowledge of one system will be the best means of conducting them in a free inquiry into other systems of religion, just as an acquaintance with one system of philosophy is the best introduction to the study of all the other systems in the world.

Dr Rush's Essays, Moral, Literary and Philosophical.

† "Such is my veneration for every religion that reveals the attributes of the Deity, or a future state of rewards and punishments, that I had rather see the opinions of Confucius or Mahomed inculcated upon our youth, than see them grow up wholly devoid of a system of religious principles. But the religion I mean to recommend in this place, is that of the New Testament."—*Ibidem.*

just, pure, lovely and of good report; and exacts nothing which reason, unbiassed by lust, does not command us to yield;—A religion, which offers freedom from the bondage of sin, and introduces us into the glorious liberty of the sons of God; which dispenses its blessings equally to the rich and the poor, the bond and the free, and seeks not to abate, in the case of a single individual, one jot or tittle of substantial good;—A religion which, in the first exertion of its power, struck from the human mind, the fetters of prejudice, and sent man abroad relieved of that cumbrous system of unintelligible dogmas, which reason in her blindness had imposed:—a religion which has the glory of having, under its benign influence, evolved the true principles of physical, mental, and political science; of having thrown upon the intellectual path of the philosopher and the jurist, an unerring light, while it has conducted them safely to the temple of Heaven;—a religion which in every point of view, has done so much for man, cannot reasonably be regarded as hostile to his proper freedom of thought or of action. Let not our entreaty with parents, then, be vain, to leave nothing undone, to bring their children, while yet they are tractable, into entire subjection to the Gospel of Christ; to give as speedy a check as possible to that growing disposition in this country to exclude from our schools, the religion of Jesus,—that only safeguard to the youthful mind against the insinuating and desperate influence of libertinism and infidelity.

4. Brethren, I appeal to you in the next place, as Christians: place the importance of combining Christian with other learning on the ground of your duty to CHRIST.

The disciples of Confucius, of Plato, or of Epicurus, are known only by a strict adherence to the systems of their respective masters;—and as they depart from these systems in views or practice, they forfeit their claim to discipleship. We profess to be the disciples of a Heavenly Master; to have derived our principles of action from the Son of God; our principles of action, not in this or that particular department of duty, but in every thing pertaining to our present state. No error is more common, and none certainly more pernicious than that, which crowds the religion of Christ from the ordinary affairs of life into a cloister, a church, or a prayer meeting;—which restricts its operation to the hours of religious worship, fashions it into a kind of Sunday dress for the soul, while it leaves this *inner man* for the rest of the week, bare to the temptations of the *world, the flesh, and the devil*. Brethren, let no man deceive you.—*Not every one that saith, Lord, Lord, shall enter into the Kingdom of Heaven, but he that DOETH THE WILL of our Father which is in Heaven.* The Gospel has supplied us with rules or principles of conduct in all relations and under all circumstances, and has commanded us to *walk by faith*. *Without me*, says the Saviour, *ye can do nothing*; and adds his inspired servant, *whatsoever ye do in WORD or DEED, do ALL in the name of the LORD JESUS*. Our *lives* then, are to be regulated and controlled by his precepts. Our passions and affections; our plans and pursuits; whether in the closet or by the way, in the house of prayer, or in the wide field of secular occupation; whether in joy or sorrow, in sickness or health, in life or death; whether in regard to ourselves, our neighbour, or our God; all is to be conducted on the principles of the Gospel—and exactly in proportion as we depart from these either in our spiritual or secular acts, do we lose our claim to be regarded the disciples of the Son of God. But

what act can be more important than that which is directed to the education of our children? Can we here be neglectful without treachery to our master, the guilt of practical unbelief? Here, where the first and the deepest impressions are to be made upon the mind; where the foundations of character and happiness are to be laid; where, in short, the soul so far as human means are concerned, is to receive its strongest bias for or against Christ, and hence the seal of its destiny for time and eternity? Let Christian parents pause and reflect; let them weigh well the merits of this question. *"Other foundation can no man lay than that is laid, which is Jesus Christ!"* How then can Christian men be innocent, while they connive at systems of education having their foundation in the fatal quicksands of irreligion. For us there can be no middle course—the contest is *between Christ and Belial*. The mind exposed in education, to an influence not decidedly Christian, is exposed to the infection of positive infidelity. *He that is not with me is against me*, is not more the declaration of the Son of God, than the dictate of common sense.

The cleansing of a corrupt heart, the subjection of carnal appetites and affections, the bringing into lively action the energies of the new creature, and the training of the whole man to a meetness for Heaven and Heavenly things, is enjoined by our master, as the first and the last concern of his disciples. But how can this be so, in regard to the inmates of our schools, when the only means divinely appointed for this discipline of the soul, are, in effect, excluded from them, and the most fearful temptations are often furnished in their stead—when knowledge is communicated with no reference to those Gospel principles upon which alone it can safely be reduced to practice—when, by the very pursuits, an inordinate conception of human dignity is encouraged, with no counter influence from Scriptural exhibitions of our moral debility and corruption—when the mind is cast upon its own strength without the lesson of its absolute, spiritual dependence upon the grace of God; when pride is awakened and prayer not enforced; human knowledge is elevated and the word of God kept out of view; the means of earthly prosperity exhibited, and the means of grace not insisted on; when, in short, all is eager preparation for the present life, and the considerations of eternity are put aside, to a *more convenient season!* Alas! is this fulfilling the command to bring up our children in the nurture and admonition of the Lord! this the way to follow Christ; to *do all in his name!* Christian Brethren, we are verily guilty in this matter. It is time we had reformed; time that we were acting more fully upon the principle, *that we are not our own*; that we and our children *are bought with a price; with the precious blood of the Son of God*; time that we were lending all our influence, all our energies to his reasonable service.

5. I address you finally, Brethren, as Episcopalians, and entreat by the love you bear to the Church, of which you enjoy the blessing of being members, to see to it, that, in all your schools, the lessons of Gospel truth are inculcated; and inculcated according to the doctrines, the discipline, and the worship of that Church.

In persuading you to this, I have no need to resort to any party considerations; these, always unworthy of the Gospel ministry, are unnecessary to our cause. The simple *love of truth* and the desire of promoting it in a scriptural and efficient manner, furnish a basis sufficiently broad, upon which to place my argument.

A regard to the *truth*, then, should, in the first place, secure the active co-operation of every Churchman, in any measure tending to advance the doctrines, the discipline, and the worship of the Church. For, in our view, to advance these, is to advance in the best way *the truth, as it is in Jesus*;—while to depart from them, would be to desert *that truth*. The Gospel system is *one and unalterable*; not bending to the will and caprice of erring men, but requiring from all, and upon the authority of God alone, uncompromizing submission. With the preservation and extension of this system of *divine truth*, the flock of Christ has been entrusted. Our conviction is clear, that it is faithfully and admirably presented in the doctrine, discipline and worship of our Church. The conclusion then is inevitable, that our first duty is to preserve and extend these, as we are blessed with ability; and to do it, because *the Lord our God requires it of us*—we have no alternative—as Churchmen we must act on the principle here urged. Dissenters may differ from us; they may so widen the narrow way of life as to embrace all the devious and crooked ways of men, and hence escape the charge of inconsistency for indifference to *distinctive principles*. But for us, there is no such escape. We believe, if we are Episcopalians, that there is but *one Lord, one Faith, one Baptism*, and we are bound as men, and as Christians to act upon this belief. The question is *not*, whether we are right for wrong; but whether, *considering ourselves right*, we can innocently do any thing to promote *their views whom we consider in error*. And here surely is no breach of charity—Gospel charity requires not that for the sake of peace with men, we give up the truth of God. While, *if it be possible, you are to live peaceably with all men*, you are at the same time *to hold fast the form of sound words, to contend earnestly for the faith once delivered to the Saints*. Your first concern, Brethren, is with your duty to God: your next with that to your neighbour. Take care of the first, and the second will be likely to follow.

Now your duty to God, agreeably to your avowed or implied convictions, demands, that the Christian education of your children should be conducted on the principles of the Church; and hence by pious Churchmen. It is utterly vain to talk about a neutral course in this matter of education. I know there are those, who pledge themselves, and no doubt with very honest intentions, to such a course. But admitting their ability to pursue it, you perceive it must necessarily exclude all discipline in religious truth, which of itself is a sufficient objection. The thing, however, is wholly impracticable. The teacher must be more than human, not to endeavor in a degree to bias the mind of his pupil; while the pupil must be equally exalted not to receive that bias.

Your love of the truth, then, brethren, should secure for your children the tuition of pious, Episcopal teachers.

But these children themselves have too much at stake here to admit of your neglect. In addition to their interest in the divinely instituted *means of grace* deposited in the Church, as the ordinary channel of God's spirit to their hearts in conversion from sin unto holiness, they need every help that the Church can supply, to secure them against the prevailing errors of the day. Antinomian heresy on the one hand, and fanatical excitement on the other, exact of every parent more than ordinary vigilance in the Christian education of his children,—that he leave them not to be

tossed about *by every wind of doctrine*, but, that he provide them with *an anchor, sure and steadfast*, in the Scriptural Liturgy and Scriptural views of the Church, early and assiduously inculcated.

Besides, this course is but an act of justice to that Church. She has been, and still continues to be, much misrepresented. And although this may, in some few instances, have arisen from *envy, hatred and malice*, still I have the charity to believe, that generally we have suffered from not having been *known*. The ignorance which prevails on the subject of our principles and practices, in many parts of our country, is almost beyond belief. This circumstance has often given a recklessness to assertion, and a boldness to designed mis-statement, absolutely prostrating the Church. Nothing but a faithful inculcation of our *doctrines, discipline and worship* in all our schools, can effectually *put to silence this ignorance of foolish men*.

In this way too, and in this way alone, can we secure to the Church an intelligent and efficient support; both as regards the Laity, and an adequate number of well-furnished Clergy. Facts that I might adduce in regard to the one or two schools in the Church, established on the principle here urged, would be ample to bear out upon this point the most enlarged expectations. Let the Gospel, as embodied in the standards of the Church, be made the basis of instruction generally in our Literary Institutions, and the result will be an abundant Clergy, and a Laity always prepared to *give a reason of the hope that is in them*.

My Brethren, I have thus, under the strong convictions of duty, furnished you with a rapid sketch of the chief reasons, why we should establish no schools except upon the principles of the Gospel, and *the Gospel in the Church of God*.

It remains that I briefly urge these reasons in reference to the particular subject that elicited them on this occasion:—the subject, just entertained, and so promptly and unanimously acted upon by this Convention, of establishing a *Diocesan Episcopal School*.

It affords me gratification, to know that some of our largest Parishes have already established schools, in a measure, on the principle now recommended. But the smallness and inability of a great part of our Parishes forbids this as a general thing. But by collecting our scattered resources to a single point, we shall be able to make an immediate beginning in this good work of incalculable benefit to the Church and the community at large.

The sums which Episcopalians and the friends of Episcopalians alone, are now expending in the education of their children abroad, would be ample to sustain, in our own State, a Classical School of the very highest order. And what intelligent citizen of this State does not perceive the decided advantage of educating our youth as near as possible to the spot where they are to pass their lives. The strong attachments for an Alma Mater; the lasting friendships formed among school companions; the greater confidence usually placed in those who are educated among us; and the force of early impressions and associations, constitute so many arguments in behalf of *home education—of training our sons and daughters for the duties of life, where those duties are to be discharged*. Besides, an absence of Collegiate institutions is an absence of the direct rays

of knowledge upon our people. We enjoy but a feebly reflected light: The sun is not in our horizon.

Upon this point, however, I must not enlarge. Another is presented in regard to the School we are about to establish, of equal, or greater importance. This School is to be strictly an *Episcopal School*: not that the children of others than Episcopalians are to be excluded; but it is to embrace in its system of instruction, the *doctrines, discipline and worship* of the Church. Greatly do I rejoice, that an example has, in respect to the principle here involved, been set us by the surrounding denominations of Christians. As it is the only honest principle upon which to diffuse the truths of Religion, while, in my view, it furnishes the best guaranty to an efficient system of classical instruction, by preventing that feebleness of action and that source of disagreement incident to all bodies made up of individuals of clashing views and interests. This, it is true, is no desirable state of things; but still it is human nature, and must be guarded against in all human associations. It is therefore matter of sincere gratification that I can present our contemplated school to the public, with such an important pledge of its efficiency, as is implied in the fact of its being strictly an *Episcopal School*;—with teachers and guardians and supporters all united in heart and hand, and that by the firmest, holiest tie—the tie of Christian fellowship, to elevate its character, and give it perpetuity.

To the members and friends of our communion, it presents one other claim. It is to provide the means, to a certain extent, of *Theological Education*. This, although not distinctly specified in the report of the committee, as it must necessarily be a matter of future arrangement, is, notwithstanding, to be understood as forming a part of the intended plan. In fact, the advantages to students in Theology who are unable to repair to our General Seminary, will immediately be much enlarged. The accumulation of books, the increased facilities of instruction, and the means of support in Rectorships will at once supply, in some degree, a deficiency too long and too deeply experienced by such Candidates for Orders as have hitherto been under the necessity of relying wholly upon private study.

And now, as in conclusion, I revert to the ability of the Church, I cannot, for a moment, permit myself to doubt, that the Convention will find itself fully sustained in its resolutions. *Its pledge will be redeemed!* I once might have thought otherwise;—but it was before my personal acquaintance with the Episcopal Laymen of North Carolina. Now, the friendly intercourse of nearly two years, and my experience in various ways, enable me to pronounce, with a feeling of *moral certainty*, that the *pledge* of this Convention *will be redeemed!*

My Reverend Brethren, although the subject of my Charge may seem to have led me from its direct application to yourselves, still I trust, that you have already perceived, from your high relation to the Christian Church, your vital interest in this subject; that with yourselves in fact, it rests, whether the principles I have urged shall be carried out, in regard not only to the *Episcopal School* we have just established, but also to every School, in every department of education among the members of the Church.

The entire union of our views and efforts hitherto, affords to my mind an unqualified assurance of your co-operation and your prayers. But upon yourselves and upon every friend of the Church let the truth be so-

lemnly impressed, that we shall succeed only *by the help of God*. Let us then, as a Diocese, with united hands and united hearts rush together to the feet of our Sovereign, and beseech him, in earnest, constant prayer, to be our *refuge and strength*.

